

BX
7260
C79B6



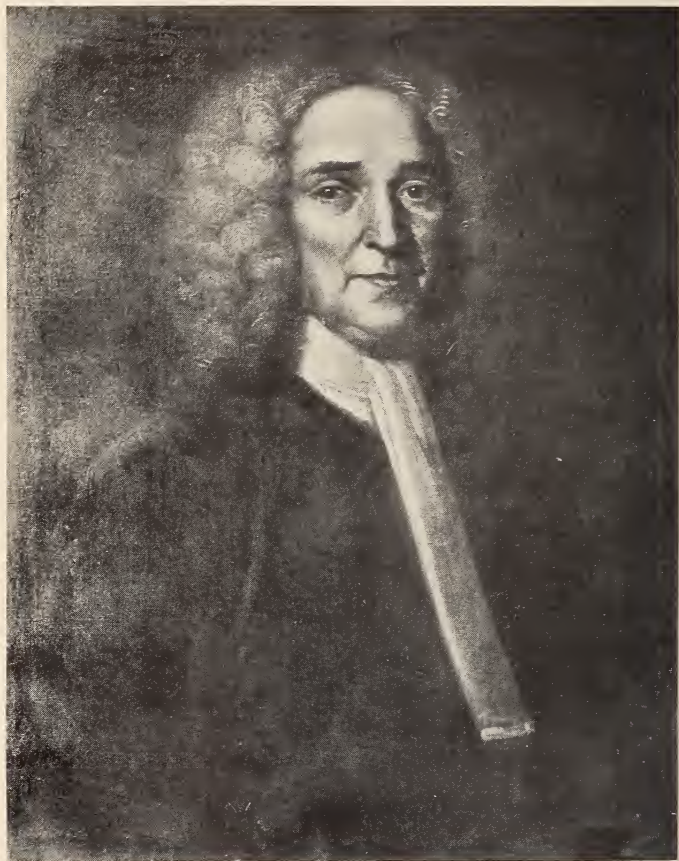
Class BX7260

Book C79B6

PRESENTED BY

1054

302



PORTRAIT OF COTTON.

Boston. First church
"

JOHN COTTON

1585 - 1633 - 1652

EXERCISES
AT THE UNVEILING OF
THE JOHN COTTON MEMORIAL
IN
THE BERKELEY STREET EDIFICE OF
THE FIRST CHURCH IN BOSTON
THURSDAY, OCTOBER 10, 1907



BOSTON:
NATHAN SAWYER & SON, PRINTERS,
41 PEARL STREET, COR. FRANKLIN.
1908.

BX7260

.C79B6

^{Gift}
Boston Ist. Church

2 D '02

31

COTTON MEMORIAL

THE MEMORIAL to JOHN COTTON, provided through contributions from his descendants, was unveiled and transferred to the First Church in Boston in the edifice of the Society, corner of Berkeley and Marlborough Streets, on the afternoon of Thursday, October 10, 1907. The facts connected with the inception of this memorial, together with the program of exercises and addresses on its final presentation, are fully set forth in the following papers, printed in their chronological sequence:

- I. CIRCULAR LETTER OF JUNE 1, 1905,
ADDRESSED TO THE COTTON DESCENDANTS.
- II. SIMILAR LETTER OF SEPTEMBER 26,
1907.
- III. PROGRAM OF EXERCISES AT BERKELEY
STREET CHURCH, THURSDAY, OCTOBER 10, 1907.
- IV. ADDRESS OF MR. FROTHINGHAM.
- V. ADDRESS OF MR. ADAMS.
- VI. ADDRESS OF MR. PARK.
- VII. LIST OF CONTRIBUTORS.

This statement in detail is now submitted not only to contributors to the memorial but to the Cotton descendants generally, in a form convenient for permanent preservation.

I.

BOSTON, June 1, 1905.

*To the Descendants of
the Reverend John Cotton:*

John Cotton, enjoying at once the advantages of birth, ability and education, was among the most eminent divines of that period when divinity was held in highest esteem. As a theologian his authority was great. As an organizer his skill was so widely recognized that, long after his departure to America, he was remembered in Great Britain as the originator of that distinctive system of church polity known as "The New England Way."

In 1612 he was chosen vicar of St. Botolph's Church in the English Boston. Renowned for his eloquence, he labored there for nearly twenty years; but in July, 1633, his Puritan views and sympathies led to the resignation of his incumbency, and departure to Massachusetts followed almost immediately. In his history, Governor Winthrop notes: "1633, September 4. Arrived the 'Griffin,' having on board John Cotton." Almost at once chosen teacher of the Boston church, of which the Rev. John Wilson was already the pastor, he held that position until his death, December 23, 1652.

"Borne on the shoulders of his brother ministers to the last resting-place," his body was deposited "in a tomb of brick" in the north corner of what is now known in Boston as King's Chapel Graveyard. But no tablet there records the fact, nor does any monument or inscription elsewhere in America commemorate John Cotton's great and valuable work.

Fifty years ago a memorial to Cotton was erected in the church of St. Botolph. It took form in the restoration of a chapel in that ancient edifice, and the placing of a commemorative tablet bearing a Latin inscription prepared by the late Edward Everett, whose wife was a descendant of the Teacher. The cost of this memorial, about \$3,400, was defrayed by descendants and others in New England, and by Americans resident in London.

Now, more than two and a half centuries after Cotton's death, it is proposed to place a suitable memorial to him in the edifice in Boston occupied by that First Church of which he was teacher. A full-length recumbent figure in marble (of a design familiar to those who have visited the cathedrals of Europe and the larger parish churches in England), bearing an appropriate inscription, has been recommended and approved. A suggestion of its finished appearance is herewith submitted. The extreme cost is estimated at \$8,000. It is confidently

believed this sum can be raised by general subscription, and that the statue may be formally dedicated at a reunion of John Cotton's descendants to be held in Boston, September 4, 1906, the anniversary of his arrival in New England. Assurances covering one-half of the necessary amount have been received. It is, however, desired that the memorial should represent contributions from as many as possible of the Teacher's descendants. General subscriptions, irrespective of amount, are, therefore, earnestly solicited.

The committee having the matter in charge consists of the Rev. James Eells, successor to Cotton in the First Church, Charles Francis Adams and John E. Thayer, both descendants.

CHARLES STANHOPE COTTON.
WILLIAM EVERETT.
JOHN CHIPMAN GRAY.
FRANCIS LEE HIGGINSON.
OLIVER WENDELL HOLMES.
PETER C. JONES.
ROBERT TREAT PAINE.
CHARLES SPRAGUE SARGENT.
NATHANIEL THAYER.

II.

BOSTON, September 26, 1907.

*To the Descendants of
the Reverend John Cotton:*

Over two years ago, under date of June 1, 1905, a signed circular was sent to the descendants of John Cotton, so far as they could be ascertained, calling attention to the fact that neither by tablet nor monument was the great and valuable work of that most eminent of the early New England divines anywhere commemorated in America. It was accordingly proposed now to place an adequate memorial in the present edifice of the First Church on Berkeley Street, Boston, of which church Cotton was teacher. A full-length recumbent figure in marble, of the kind familiar to all who have visited the cathedrals of Europe or the larger parish churches of England, was suggested. The cost thereof was estimated at \$8,000, and contributions, wholly irrespective of amount, were solicited from as many as possible of the Teacher's descendants, the addresses of some two hundred and fifty of whom were obtained. A hope was also expressed that the memorial might be completed and installed as early as September 4, 1906, the anniversary of Cotton's arrival at Boston.

The Rev. James Eells, successor to Cotton in the pulpit of the First Church, and the undersigned, two of his descendants, took the matter in charge. The response to the proposal was such as to warrant the preparation of a design, and the taking of such other steps as seemed desirable. The understanding then was that all work of detail connected with the project — necessarily considerable — would be assumed by Mr. Eells. As he, however, subsequently withdrew from the pastorate of the First Church, the entire labor, including correspondence and the collection of funds, devolved upon the remaining members of the committee. For efficient aid, cheerfully rendered, in this onerous and disagreeable work, the committee are under great obligation to Mr. Frank E. Cotton, of Malden. Mr. Cotton does not trace a descent from the Teacher, except possibly through a female; but, one of offspring of William Cotton, of Portsmouth, N.H., a contemporary, though not a relative of the Teacher, he has made a special study of the Cotton genealogies.

The order for the sculptured figure was finally placed with Mr. Bela L. Pratt; and Messrs. Peabody & Stearns, of Boston, were commissioned to prepare a design for the base and the architectural surroundings. It had been further suggested that it would be highly appropriate if some fragment of the famous St. Botolph church should be ob-

tained from the English Boston, to form a part of the masonry upon which the sculpture was to rest. The task of securing such a fragment was assumed by one of the committee, then planning a European trip.

Perfecting the figure occupied more time than the sculptor had anticipated; and the fragment from the St. Botolph church was not secured until October, 1906. Shortly before the installation (November 7, 1906) of the present pastor, Mr. Park, the completed marble was temporarily placed in the Berkeley Street church. The stone from St. Botolph was not received until a later day, being delayed at the place of shipment, at the custom-house on its arrival, etc. Removed in course of necessary work of repair from the great East portal of the edifice, this fragment, much worn by action of the elements, must date from the original construction of the church in the early years of the fourteenth century (1307-50); and, unquestionably, three centuries later it formed a part of the main entrance during all the years John Cotton was vicar of St. Botolph. This relic, built into the base below the figure, will at once be identified in the photograph which accompanies the present circular. Owing to the inconvenience which the work of placing the memorial in its edifice must necessarily occasion the Society, it was delayed until the recent summer vacation. This work now com-



THE COTTON MEMORIAL.

pleted, the effigy rests in its permanent position.

Both as a tribute and as a work of art, it is confidently believed that there is nothing in America more worthy. The single similar memorial with which it might be brought into comparison is Valentine's impressive and well-known recumbent figure of General Robert E. Lee, in the chapel of the Washington and Lee University, at Lexington, Va.

As is not unseldom the case, the cost of the work increased as its plan developed, and ultimately exceeded the estimate of the committee. After all expenses have been defrayed, the aggregate expended will be in the neighborhood of \$9,200.

Contributions varying in amount from one dollar to \$1,000 were received from seventy-two different descendants, aggregating \$5,771.* A statement of the sources from which contributions came is hereby submitted, together with an account of receipts and disbursements.

* * * * *

At the suggestion of the present pastor and members of the First Church in Boston exercises in connection with the final unveiling of the memorial will be held at the Berkeley Street edifice at 4 P.M., on the

* These figures were subsequently largely increased, as appears in detail in statement — VII. — at the close of this publication.

afternoon of October 10, the two hundred and seventy-fourth anniversary of the installation of Cotton as teacher, in 1633. A program and invitation to attend will be sent by the Society to every Cotton descendant whose address can be ascertained.

Teacher John Cotton has now waited two full centuries and three-quarters of a third century for his memorial. It is hoped that a numerous gathering of his descendants will do reverence to the memory of their ancestor on the coming occasion.

A photograph of the memorial as it now appears is enclosed, together with a copy of the inscription on the wall, immediately above the recumbent figure, and in rear of it.

CHARLES FRANCIS ADAMS.
JOHN E. THAYER.

INSCRIPTION

JOHN COTTON.

Born in Derbyshire, England,
December 4, 1585

He died in the Colony of Massachusetts-bay
December 23, 1652

Fellow of Emmanuel College, Cambridge
1607

Vicar of the Church of Saint Botolph,
Boston, Lincolnshire
1612-1633

Regardless of Preferment and
Conspicuous as a Puritan Divine
He became the object of Prelatical Persecution
"Unawed by influence and unbribed by gain"
He then sought refuge in New England

Ordained immediately on his arrival
He ministered to his death as
Teacher of the Boston Church
1633-1652.

— Scholar — Theologian — Preacher — Publicist —

He gave form and inspiration to
The Ecclesiastical Policy known as
"The New England Way"

Preceptor and Friend of Vane
From him Cromwell sought counsel

Living, he was revered as
"That Apostle of his Age"
Dead, he is remembered as
"Patriarch of the Massachusetts Theocracy."

His Descendants in the Seventh and Eighth Generations
Have erected this Memorial
1907.

III.

FIRST CHURCH IN BOSTON

1630

ORDER OF EXERCISES

FOR THE PRESENTATION OF
THE JOHN COTTON MEMORIAL

THURSDAY, OCTOBER 10, 1907

AT FOUR O'CLOCK

ORDER OF SERVICE

ORGAN PRELUDE,

Allegro Maestoso (from Fantasie Sonata in A-flat major),
Rheinberger.

ANTHEM THE CHOIR.

"The Lord is my Light, my Strength, and my Salvation,"
Horatio Parker.

INVOCATION,

Reverend EDWARD EVERETT HALE, D.D., LL.D.

ADDRESS,

Reverend PAUL REVERE FROTHINGHAM.

HYMN THE CONGREGATION.

"For all thy saints, O Lord," *Richard Mant.*

For all thy saints, O Lord,
Who strove in thee to live,
Who followed thee, obeyed, adored,
Our grateful hymn receive.

For all thy saints, O Lord,
Accept our thankful cry,
Who counted thee their great reward,
And strove in thee to die.

They all in life and death,
With thee, their Lord in view,
Learned from thy Holy Spirit's breath
To suffer and to do.

For this thy name we bless,
And humbly beg that we
May follow them in holiness,
And live and die in thee.

Amen.

(Tune, "Mornington.")

ADDRESS OF PRESENTATION,
CHARLES FRANCIS ADAMS, LL.D.

UNVEILING OF THE MEMORIAL.

RESPONSE FOR THE CHURCH,
Reverend CHARLES EDWARDS PARK.

SENTENCE THE CHOIR.

"The Lord, our God, be with us as he was with our fathers; let him not leave us, nor forsake us, that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers."

BENEDICTION,
Dr. HALE.

ORGAN POSTLUDE,

"Glory and honor," from Cantata "Ich hatte viel Bekümmerniss,"
Bach.

IV.

JOHN COTTON

AN ADDRESS BY

PAUL REVERE FROTHINGHAM

IN 1630, in the spring of that important year, a little group of people was gathered together on the deck of a vessel, which lay at anchor in Southampton Water. A man in clerical dress is preaching to them, and men and women listen to his telling words in rapt attention. The preacher has taken his text from 2 Samuel 7: 10: "Moreover I will appoint a place for my people Israel, and I will plant them, that they may dwell in a place of their own, and move no more."

They are well-to-do, these men and women, many of them people of prominence and some distinction, and they are evidently emigrants, just setting forth to take possession of some distant land. A stranger might have gathered this from the speaker's words. For, after dwelling on the more scholastic meanings of his text, the preacher gave it application to the things

at hand. "Have special care," he said, as he drew his sermon to a close, — "have special care that you ever have the ordinances planted amongst you, or else never look for security. As soon as God's ordinances cease, your security ceaseth likewise; but if God plant his ordinances among you, fear not, he will maintain them." And then he closed his exhortation with these impressive words: "Neglect not walls, and bulwarks, and fortifications for your own defence; but ever let the name of the Lord be your strong tower, and the word of his promise the rock of your refuge. His word that made heaven and earth will not fail, till heaven and earth be no more."

The preacher was John Cotton, one of the most learned and famous clergymen in England at that day, and the men and women were the people of Winthrop's company who were setting out for Massachusetts Bay to become the founders of this town of Boston and of this historic church. Cotton at that time was vicar of St. Botolph's Church in Boston, Lincolnshire, where for eighteen years he had been settled. He had made the journey, however, to Southampton with several of his friends who were among the emigrants, and there, as lately has been learned, he preached the sermon which was later published under the title of "God's Promise to his Plantation." He was the John Robinson of the Boston Pil-

grims, and his words deserve a place beside the well-remembered words that were spoken at Delftshaven.

Three years now passed, and behold a very different scene presents itself, again upon a vessel near Southampton, — a scene in which the preacher is once more the central figure. He is now a fugitive from persecution, having escaped with difficulty the searchers whom Archbishop Laud has laid upon his track. The ports of England are all watched with care that the “pestilential Puritan” may be waylaid. Under cover of the night, however, a ship, which was diligently searched when she put in at the Isle of Wight, is “lying to” beneath the high white cliffs which gird and grace the lovely and romantic coast of southern England. A boat is rowed off from the shore, and the half-concealed figure of a man is helped on board the vessel, which quickly bears away and shapes her course across the waters of the wide Atlantic. John Cotton has escaped from his native land to become that “great Cotton,” that “Apostle of his age” whom his descendants of the seventh and eighth generations have honored by this monument which to-day we come to dedicate.

John Cotton was perhaps the greatest, probably the most distinguished and surely the most influential of all the early Puritan divines who stamped their life and

thought upon the destinies of this new world. Professor Tyler, in his history of American literature, has called him "the unmitered Pope of a pope-hating Commonwealth," and says that "he wielded with strong and brilliant mastership the fierce Theocracy of New England. Laymen and clergymen alike recognized his supremacy and rejoiced in it." He was the friend of Sir Harry Vane, and the counsellor of Cromwell. In the stirring days of the Parliament his personality was so commanding that Cromwell and others urged him to return to England, and it even was suggested that a special ship be sent to bear him back to his native land. "John Cotton," wrote the grim Carlyle in his own dramatic and effective way, "his mark very curiously stamped on the face of this planet, very likely to continue for some time."

Of a man so honored in his generation, and whose influence still lingers in the laws, as well as in the liberties of this old Commonwealth, we may well take serious thought once more.

It is hardly necessary to say much in regard to the outward life of this conspicuous Puritan. John Cotton was born in Derbyshire, England, on the fourth day of December, 1585. His parents, so one of his earliest biographers informs us, were "of good reputation; their condition, as to the things of this life, competent; neither unable

to defray the expenses of his education in literature, nor so abounding as to be a temptation, on the other hand, unto the neglect thereof." At an early age he was sent to Cambridge University,—"that nursing mother of so many Puritan divines"; and he spent there fifteen studious and profitable years. Chosen Fellow of Emmanuel College after taking his Bachelor degree, he passed by quick promotion through several important offices, becoming in the first place head lecturer of the famous college, then Dean and Catechist, while also acting as a tutor. In becoming Fellow he had "taken orders" in the Established Church, as was then the custom and the regulation both at Cambridge and at Oxford, and he soon gave evidence of marked proficiency in the two great lines wherein the deep foundations of his fame were laid. I mean in scholarship and oratory. Cotton was a man of extraordinary learning, but he likewise was a preacher of great rhetorical gifts, and power of persuasive and dramatic speech. It is well to understand this at the outset, and to get this latter quality in particular distinctly in our minds. Except for his gifts as a preacher, his capacity for holding people, and even for entrancing them in his sermons, he never would have wielded half the influence of which he came to be possessed. His learning gave him authority, and made men look to him with admiration

and respect; but it was in his case, as it has been in the Christian church since the greatest of all preachers spoke the Sermon on the Mount, — the men who have shaped the world's theology, and given impulse and direction to social and religious reformatations, have been less the thinkers delving amid their books than the exhorters who have gone among the people. The pallid cheeks of the patient scholar are not so much the symbol and the sign of broadening and advancing religious thought as the glowing lips of the eager prophet which have felt the touch of the living fire which was taken from the altar. But here was a man who added to his great attainments in the first direction an unusual power in the second.

The testimony to his learning is both ample and emphatic. "He was proficient in the logic and philosophy then taught in the schools; was a critical master of Greek; and could converse fluently either in Latin or in Hebrew." His power of application must have been remarkable, and it continued with him apparently to the end. "A sand-glass," we are told, "which would run four hours stood near him as he studied, and, being turned over three times, measured his day's work. This, he called, 'a scholar's day.'" He was careful and thorough in preparation for his Sunday work. His sermons were always finished, it appears, by two o'clock on Saturday afternoons; in

allusion to which, he once said in rebuking the careless ways of others, "God will curse that man's labors who lumbers up and down in the world all the week, and then upon Saturday in the afternoon goes to his study."

With careful habits such as these it was not unnatural that his reputation for learning was great in his own day, and has survived distinctly ever since. He was spoken of as "a walking encyclopedia or library," and long years after his death, Dr. Chauncy, a successor in this First Church pulpit, took occasion once to say of him that "the great Cotton had more learning and understanding than all that were descended from him," — a remark, however, let me add in this presence, which was made before the day of Brooks, of Adams and of Everett.

With a reputation, then, for scholarship and eloquence already well established, and with marked puritanical leanings, John Cotton passed in 1612 from his post in Emmanuel College to the work of the active ministry in old Boston, Lincolnshire. He became the vicar of St. Botolph's church; then, as now, I believe, the largest parish church in England, and a building cathedral-like in appearance and proportions.

The English Boston of to-day is an unattractive and comparatively uninteresting little town, somewhat dirty and markedly decadent, and set down in the flattest and



ST. BOTOLPH CHURCH.

least inviting part of England. Between the narrow streets and past the dingy houses ebbs and flows a tidal river, which day by day unblushingly lays bare its muddy and unsightly sides. But above it, dominating not alone the river and the town, but much of the surrounding country, mounts the lordly lantern-tower of the noble church. The church is the center of the little city; and the sole attraction almost that it has to offer to the ordinary tourist.

And thus it was in still another sense, three centuries ago. For Cotton's ministry was one of power and effectiveness. All classes of the people yielded to his sway. He was busily employed with voice and pen, in public and in private ministrations. The number of the services in the church had to be increased to meet the needs and wishes of the people, and his hearers flocked back from the church to gather round him in his home. He seems to have had a special attraction for students, some of whom came across from Holland and Germany to study with him. In short he soon had made himself one of the very foremost preachers and divines in England. He was only twenty-eight when his ministry began there, and it lasted for a score of fruitful, but not entirely peaceful years.

The years, I say, were not entirely peaceful. From the very outset his Puritan tendencies and sympathies were a cause of suspicion

and of opposition. Accusations were brought against him on the ground that he refrained from certain rites and omitted the performance of certain ecclesiastical ceremonies. At one time he was forbidden the pulpit while his case was being considered. But his friends were powerful, and saved him for a time from further discipline and interference. As one of his earlier biographers quaintly puts it, "he found himself healed of his ecclesiastical bronchitis, and restored to the use of his voice in the pulpit."

But the flame of opposition had been merely checked, and not extinguished. It soon blazed up again in earnest. And now the influence of neither earls nor bishops was enough to save him; for grim Archbishop Laud had come to power, and, as Primate of the Church, was bent on rooting out the Puritan heresy. Cotton was a shining mark, and far too influential to be longer left at large. Charges were preferred against him. Had they been indictments of a "moral nature," relating to "lapses in his personal life or character," his friends declared they might perhaps have saved him. As it was they felt their utter inability to protect him from imprisonment and probable torture, if not death. He had been too lax in his conformity to churchly ways. Laud had been heard to say on more than one occasion, — "Oh, that I might meet with Mr. Cotton!" Flight was therefore instantly

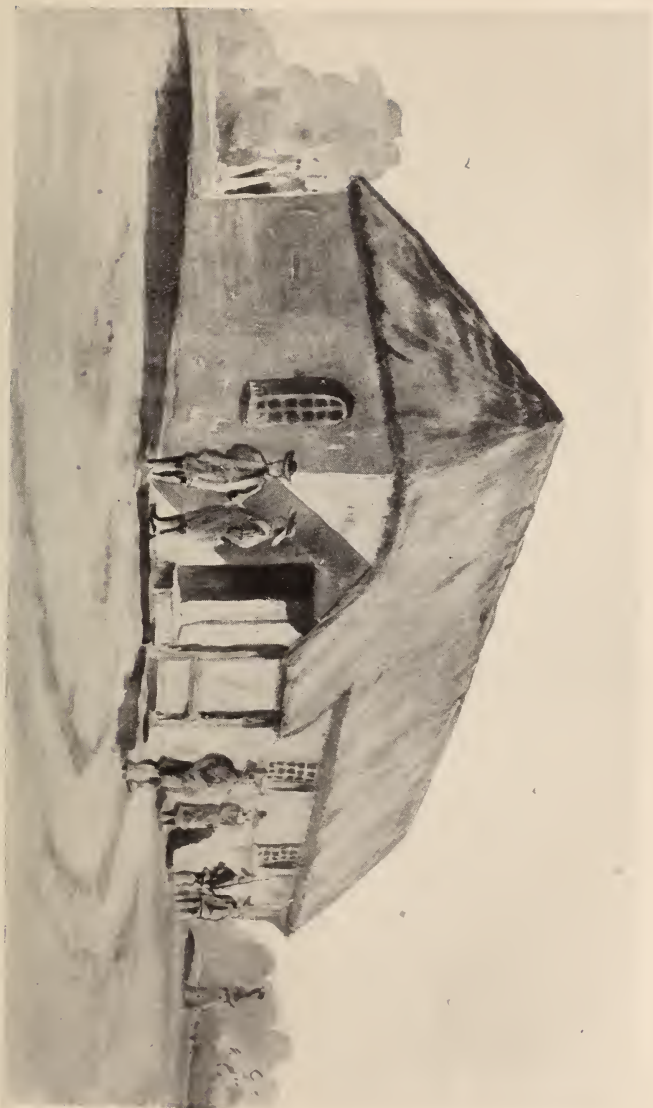
decided on. He thought for a time of taking refuge in Holland. But letters just then opportunely came from Governor Winthrop and the infant church in this other Boston, and he resolved to cross the ocean, and to carve for himself a new career in the town which, partly in his honor, had received its name. Thus England lost one of her greatest scholars, and most famous preachers and reformers; and England's loss was the mighty gain of the struggling colony across the sea.

Cotton carried with him on the ship a number of his faithful friends and fond parishioners, and he had as fellow-passengers the Rev. Samuel Stone and the Rev. Thomas Hooker. The arrival of these three distinguished men together in our harbor gave rise to a humorous saying among the colonists, which shows that our Puritan ancestors were not entirely devoid of pleasantry. It was declared that the colony was now supplied with three of the chief essentials of life. They had *Cotton* for clothing, and *Stone* for building, and *Hooker* for fishing.

John Cotton was in his forty-ninth year when he landed on these shores, and we hardly can exaggerate the joy and satisfaction that his coming brought the colonists. He was a mighty acquisition; a trump-card in their feeble hand; a tower of enormous strength. They had longed for him from the first, and now they felt equipped to fight successfully the arduous battle they

had well begun. It was decided at once "that this great light must be set in their chief candlestick," and a few weeks after his arrival, — two hundred and seventy-four years ago this day, — he was ordained teacher of this First Church, of which John Wilson was the pastor.

Thus began his wonderful career in this cis-Atlantic Boston; which, lacking but one year and a little more, was to be as long as his difficult and dramatic ministry in the Boston of old England. But his lot was destined not to be an easy one. New difficulties rose up in his path, and perplexing questions soon called aloud for settlement, of which he often wished, no doubt, to be well rid. In outward ways alone, of course, the change was great, and must have cost him many a pang. There, in old England, had been comfort, here was hardship; there was plenty, here privation; there was beauty, here a rugged, untamed wilderness. Instead of the stately church in which he long had labored, he found himself in what could have hardly been much better than a settler's cabin, — the walls of which were mostly clay, and the roof of roughest thatch. But conscience, and the sense of rectitude, can glorify the humblest dwelling upon earth, as well as make oppressive and unbearable the fairest and most beautiful surroundings; and conscience had alone conducted him to this new land of labor and self-sacrifice.



FIRST BOSTON MEETING-HOUSE.

Of Cotton's influence upon New England it would be difficult to say too much, and the extent of the power that he wielded cannot easily be over-emphasized. "Whatever John Cotton delivered in the pulpit," wrote a contemporary historian, "was soon put into an order of the court, or set up as a practice in the church." It was Roger Williams's somewhat sardonic comment that "people in Massachusetts could hardly believe that God would suffer Mr. Cotton to err." That it was a stern and almost tyrannical influence which he exerted goes without our saying it; for those early Puritans were not conspicuous for gentleness, and Cotton was a Puritan in all the tissues of his mind and every fiber of his conscience. It was due to him, much more than to any other single individual, that James Russell Lowell, two centuries later, could describe New England as "all meeting-house when I was growing up." For Cotton, as the inscription on our monument has well set forth, was the "Patriarch of the Massachusetts Theocracy." That Theocracy, however, did speedy outrage to the principles of civic liberty, and opened wide the door for intolerance and persecution. It was utterly impossible in practice, and it gave deliberate denial to the fundamental Protestant principle of the right of private judgment.

It is important to remember, none the less, that the law by which the Theocracy came

to be established was none of Cotton's laying down. Two years before he reached these shores, the General Court had passed this famous resolution: "It is ordered that henceforth no man shall be admitted to the freedom of this Commonwealth but such as are members of the churches within the limits of this jurisdiction." In other words, there were to be no voters except church members, and church members were received only upon approval of the clergy. This made the ministers supreme, and gave them power over matters of civic moment. Church and State were one; and the one was to be the Church. "Such," says a writer, "was the compact, homogeneous and militant organization now preparing to resist the newest thought of the age. The Puritans had not come out into the American wilderness to offer their new homes as shelter to all the unclean birds of Europe. They had not come with a vision of a land where each man might do and think as he pleased. They had come to incarnate in institutions certain definite, rigid convictions, and to prevent any opposing institutions from finding a foothold beside them. They had come to escape a tyranny which they had found hateful, and to establish a tyranny which they believed beneficent and essential." And it was not long before the persecuted came in turn to persecute, and those who had been driven out of England

began to banish people from New England, because of their opinions.

The part which Cotton played in these distressing and lamentable matters has been the subject of most careful study and of much discussion. He was accused at the time of "acting with duplicity," and his popularity and power suffered for a season something of a slight eclipse. A present-day historian, who is, no doubt, the most distinguished of Cotton's living descendants, and to whom, more than to any one else, we owe this beautiful memorial, — I refer, of course, to Mr. Adams, — has characterized Cotton as the "Inquisitor-in-Chief" of the early colony, adding that he searched out every form of heresy, and exercised a rigid discipline over men's opinions. The same writer speaks, also, of "an ignominious page in an otherwise worthy life."*

And yet, to Cotton's lasting credit and renown, it should never be forgotten that he began at least by urging leniency, and standing out for toleration. In the face of all his clerical brethren he deprecated measures of harshness and made as light as possible of growing differences of opinion. Even before his arrival in the Bay, the case of Roger Williams had begun to disturb the

* "Three Episodes of Massachusetts History," vol. ii, p. 534. John Norton's "Funeral Discourse on John Cotton," pp. 35-37; see, also, C. F. Adams's "Massachusetts, its History and its Historians," pp. 22, 27-31; "Proceedings of Massachusetts Historical Society," 2d series, vol. viii, pp. 374-382, 408-412.

peace of the little community; and, before he was comfortably settled and at home, the controversy took on ugly form and threatening shape. Cotton and Williams had been friends in England, and Cotton was not faithless to the sacred tie. He did not believe, probably, even at that time, in Roger Williams's right and just contention that "civil magistrates have no jurisdiction over people's religious opinions, so long as the public peace is not disturbed." He did not believe, I say, in this entirely sound and reasonable principle; and yet when Williams was tried and found guilty of "dangerous opinions," and ordered to be banished, Cotton was the only one among all the ministers of the Bay who did not vote in favor of the harsh decree. Later on he wrote to Williams that the decree was passed "without his counsel or consent," — though he added, somewhat curiously, that he thought it "righteous in the eyes of God."

Much the same, too, was his attitude and bearing in the midst of the greater and more serious controversy which raged around the teachings and the person of Mrs. Hutchinson. We cannot enter here into all the doctrinal thickets and the metaphysical mazes of that strange and pathetic conflict. Many of the people even who took part in it lost their way in a hopeless tangle of unreal words and phrases and distinctions, and hardly knew what it was all about. The only point

of importance is this, — that Cotton tried to stem the ministerial onrush of persecution and abuse. He poured the oil of his magnetic eloquence upon the troubled waters. He began by making light of the matter, and by acting as though it were not worth men's serious attention. "Tell our trans-Atlantic friends," he said to a ship's company about to depart for England, "that all our strife is about magnifying the grace of God: some seek to exalt the grace of God *towards* us; and some the grace of God *within* us."

When the battle waxed more fierce, he faced again the united front of his clerical brethren, practically all of whom were bitter in their wish to punish the unfortunate woman. Only at the last, when he had spoken on her side, and urged a tolerant treatment, did he let himself be talked around and fall in with the harsher and more narrow notions of his brother clergy.

In ways like these it may be claimed that Cotton showed a lack of vigorous will power, and displayed his incapacity to stand by his convictions. It might appear that he did not have that "rockie strength" for which the founder of the Providence Plantation was so famous.

But that, I think, is not the explanation of the somewhat puzzling facts. It was all, as so often happens in this world, a matter of where the emphasis is placed. Cotton believed, perhaps, in the policy of exclusion;

but, when it came to practice, his kind heart did not like it. The fact of the matter is that the emphasis which Roger Williams laid on liberty was laid by Cotton upon law and order. He saw the need of a firm and stable government. The least desirable colonists were those who acted as disturbers of the peace. He shared the delusion, likewise, — which was a noble, though mistaken dream, — that a compact company of like believers could be gathered and perpetuated, who should realize and work out for themselves the kingdom of heaven upon earth.

Puritanism, moreover, as we cannot too rigidly remember, was first of all “an ethical power. It desired the moral betterment of the people.” In the eyes of its divines, purity of life was more important than liberty of action, and strict adherence to the moral law of more account than individual freedom of belief. It believed, too, in an active and authoritative church, which exercised dominion over men; not indeed, as happened in the Church of England at that time, in regard to rites and churchly ceremonies, but so far as upright living, noble doing, and right believing were concerned. This was part and parcel of its Calvinism; and Cotton was an ardent and devout disciple of the iron autocrat of old Geneva. It was he who made the remark, which often has been quoted, saying that he “loved to sweeten his mouth with a morsel of Calvin before he went to sleep.”

"I have read the Fathers," he used to say, "and the Schoolmen, and Calvin, too; but I find that he that has Calvin has them all." Calvin's Institutes, however, were hardly less distinctive of him than his well-known doctrines, and he labored quite as ardently for purer civic conditions as he strove for ways or forms of thinking and belief. "Calvinism," wrote that graphic historian, Anthony Froude, who excelled so far in historic insight the men who criticized him with such freedom, — "Calvinism was the spirit which rises in revolt against untruth, the spirit which has appeared and reappeared, and in due time will appear again, unless God be a delusion and man be as the beasts that perish. For it is but the inflashing upon the conscience with overwhelming force of the nature and origin of the laws which exist, whether we acknowledge them, or whether we deny them, and will have their way to our weal or woe, according to the attitude in which we please to place ourselves toward them, . . . not to be altered by us, but to be discerned and obeyed by us at our everlasting peril."* "It is astonishing to find," he wrote once to a friend, "how little in ordinary life the Calvinists talked or wrote about doctrine. The doctrine was never more than the dress. The living creature was wholly moral and political."

* "Short Studies," 2d series, p. 52.

And thus it was with Cotton. The ends he sought were moral and political, ethical and social. The business of the church, he held, was to inspire and direct the state. The magistrate was an agent of the Lord. Religion had to do with civic matters. A Theocracy seemed to him a higher form of government than Democracy. For "if the people are governors," he asked, "who, then, are the governed?" "When a commonwealth," he wrote, "hath liberty to mold its own frame, I conceive the Scriptures hath given full directions for the right ordering of the same. It is better that the commonwealth be fashioned to the setting forth of God's house, which is his church, than to accommodate the church's frame to the civil state." And yet this man, in spite of theocratic tendencies and practices, was the mighty champion and the stern defender of what is known as the "New England Way" in matters of church government. That way was the way of "Congregationalism,"—a term, indeed, which Cotton, we are told, originated. The congregational way, however, is the way of pure Democracy within the church. It meant entire liberty and full equality before the Lord. But what was right and best in church could not be long denied the state. And so "the New England Way" inevitably broadened out until it led at last and opened into the civic and religious freedom which we now enjoy.

The influence of Cotton in the colony deepened with the years, and grew continually greater. He held an undisputed sway. After the first disturbances with Roger Williams and with Mrs. Hutchinson were over, and he yielded to the clerical party, there was no abatement in his popularity and power. He was followed, obeyed, admired, worshiped almost. His scholarship and general intellectual attainments set him in a place apart. There were none who could approach him in these high respects.

To these mental gifts, moreover, there was added a singularly sweet and loving disposition. Dignity and gentleness were mingled in him. Righteousness and peace embraced and kissed each other in his character. He had in full degree that grave humility for which the Puritan was famous. Once when a discontented parishioner rebuked him, saying that his ministry was falling off, and was either "dark or flat," he gently answered, "both, brother;" and said no more in his defence.

His generosity, it seems, was likewise marked, and he had a noble scorn of worldly goods. He insisted that his salary should only come from the free-will offerings of his people, and out of his limited resources he gave with handsome hand to others. "In effecting his settlement in New England he had spent a considerable sum of money for those days." But when the people

wished to reimburse him, he said that "it was not necessary in the circumstances." He kept open house and practiced, it was said, the hospitality of a bishop, paying particular attention to the needy and distressed. On one occasion when news was brought of the suffering condition of the people in a little church in Bermuda, and a contribution from Boston people was solicited, it was noted that no one exceeded, and only one person equaled; the generous amount that was given by the teacher of the church.

It is probable, however, as I hinted at the outset, that he owed his extraordinary influence more to his wonderful pulpit eloquence than to any other quality. For John Cotton first and foremost was a preacher. He bewitched and swayed the undergraduates at old Cambridge when himself but a youth of hardly more than twenty-five. He filled the great church of St. Botolph to the doors with a hungry multitude who listened to his passionate and pleading words; and, when he came to these forbidding shores, the joyful people clustered round him, and not only gave attention to his words, but put his precepts into practice.

Longfellow, in his "New England Tragedies," using words that an early writer had employed, describes him as a

"Chrysostom in his pulpit; Augustine
In disputation; Timothy in his house!"

Adding:

"The lantern of St. Botolph's ceased to burn
When from the portals of that church he came
To be a burning and a shining light
Here in the wilderness."

The tributes, or the testimonies, on this point are numerous, and too definite and clear to leave us any room for doubt. He belongs in the category of the world's great preachers. A contemporary writer, speaking of him, declared that he "had such an insinuating and melting way in his preaching that he would usually carry his very adversary captive after the triumphant chariot of his rhetoric." Another writer of the time, in trying to express his feelings, found the resources of prose entirely inadequate for his purpose, and burst forth thus into somewhat doubtful verse:

"A man of might at heavenly eloquence
To fix the ear and charm the conscience;
As if Apollos were revived in him,
Or he had learned of a Seraphim.

* * * * *

Rocks rent before him; blind received their sight;
Souls leveled to the dunghill stood upright."

It has been remarked more than once by careful students of the subject that Cotton's printed sermons give no evidence of this extraordinary power. They are dry, scholastic and uninteresting, — lighted up

by no dramatic illustrations, and brightened by no pithy sayings. They are the dullest, heaviest and most unexhilarating reading at the present time that one can well imagine.

Yet in all of this there is nothing fairly to be called exceptional, unless it be in matter of degree. The same has been the case with other mighty preachers whose power with their hearers has been more marked and wonderful than Cotton's. It was thus with Whitefield, for example. If you read the printed sermons of Whitefield it is hard to understand the countless multitudes who sat or stood upon the hillsides in all kinds of weather when he preached in the open air; and who climbed up to the roofs of churches, and stood outside the open windows, and even filled the neighboring squares and streets when he spoke within some building. The sermons of the famous Methodist that were written out, or taken down and given to the press, do not disclose much more than those of Cotton where the secret of the preacher's power lay. The simple fact of the matter is that elements exist in all such cases which never can be set in type, nor struck off in the printer's ink, — the tones of a voice, the flash of a radiant eye, the expression of a rapt and pious countenance, the magnetic personality, which oftentimes exert hypnotic influence. Such elements as these, no doubt, were prominent

and well developed in the case of Cotton, while the sermons that he put into print were probably his most scholastic and didactic.

As regards "the manner of his preaching," we are told that "he was plain and perspicuous. He consistently forebore to make any display of his vast learning in the pulpit. He addressed himself to the common people. His chief anxiety was to be understood. He would often say, — though apt to handle the deepest subject: 'I desire to speak so as to be understood by the meanest capacity.'"

His voice, it seems from what has been reported of him, was clear and distinct, not loud; and he could make himself heard with ease in the largest auditorium. There was such life and vigor and alertness in his preaching that his colleague, Mr. Wilson, once said: "One almost thinks that he hears the very prophet speak, upon whose words he is dwelling."

I should like to speak, if there were time, of the public effect of his pulpit words; for few men probably have had their Sunday messages bear greater fruit in week-day righteousness and civic institutions and decrees.

But I must not detain you longer. His popularity and power, after the first, never suffered any abatement or decline. He died as he had lived, — faithful, fervent, public-

spirited, devout and conscientious, — a Puritan who suffered more than many for his principles, a leader who was privileged to guide and stimulate the elect. Carlyle was right. His mark is very definitely, if not curiously, stamped on the face of this planet, very likely to continue for some time. Two centuries and more have not effaced it, but have rather brought its living and ennobling lines into greater clearness; and it may be that when two centuries and three quarters more have fled, the people still will tell about his wisdom, and the congregation will show forth his praise.

His brother ministers, so we are told, lifted him aloft in death, and bore his body on their shoulders to the tomb. So we to-day, after all this lapse of years, and amid these very different surroundings, would lift him up once more in admiration and respect, that we may bear him forward, not into the darkness and the silence of the tomb, but into that bright and lasting radiance of earthly immortality which belongs to the greatest and the purest sons of men.

His descendants in the seventh and eighth generations now offer to the church of which he was the first and greatest teacher, this fitting and beautiful memorial, praying that in their day they may be as faithful to the mighty and eternal trusts of life as their famous ancestor revealed himself in his.

As his immediate successor in this pulpit wrote at the close of his little memoir, from which I have quoted more than once already: "It is not material in what age we live; but that we live as we ought in that age wherein we live. '*Moriar ego morte justorum, et sit finis meus sicut illius.*'"

V.

ADDRESS OF PRESENTATION

BY

CHARLES FRANCIS ADAMS

THE present gathering is distinctly one of Cotton descendants. They are here, either in person or represented, even to the tenth generation.* Of the common ancestor another has already to-day spoken, and spoken in a double capacity; for, himself a descendant of John Cotton, he is also descended from a successor† of Cotton in the ministry of this church, though two full centuries intervened between their respective occupancies of that pulpit. The function of Mr. Thayer and myself on this occasion is merely to voice a numerous progeny, scattered widely over the common country from Massachusetts Bay to the Golden Gate, and beyond to the islands

* There was present on this occasion at least one of the sixth generation of descendants, Mrs. Frank B. Davis of Plymouth. Among the names of contributors to the memorial are those of Richard Middlecott Saltonstall and Henry Lee Higginson, Jr., descendants respectively of Cotton's prominent contemporaries, Sir Richard Saltonstall and Francis Higginson, the last named having been the first teacher of the sister Salem church; and both also descended from John Cotton in the tenth generation.

† Nathaniel Langdon Frothingham, D.D., Pastor, 1815-1850.

of the Pacific,* in the transfer to the Society, over which John Cotton for nearly twenty years ministered as teacher, of the memorial commemorative of him, his life and his services.

In thus making a merely formal transfer, it is not for us again to go over the ground Mr. Frothingham has traversed. It is, however, perhaps permissible to contribute a few brief words as to the spirit which has now inspired this tardy action of the descendants, and the fitness of placing the memorial here, and, so to speak, publicly consecrating it, on this particular day.

John Cotton, it must be freely admitted, is now little more than a name and a local tradition. Though, more than half a century since, a tablet to his memory was placed in St. Botolph's Church in the Lincolnshire Boston, his monument has not been erected in New England; no inscription bears its witness to him; no headstone even marks the spot where his ashes rest. His name, inscribed with those of three other eminent divines of later days, on a slab of slate in the King's Chapel burying-ground, alone indicates the vault in which his body was placed, borne to it on Wednesday, the twenty-ninth day of December, 1652, upon the shoulders of his brethren. No collection has

* Peter C. Jones of Honolulu was one of the most earnest advocates of the memorial, as well as one of the more liberal contributors thereto. William T. Brigham of Honolulu was also a contributor.

been made of his voluminous writings; his discourses, famous in their day, are known only to scholars and the curious.

Why has this so chanced? The reason is obvious. The two hundred and seventy-four years which have passed since John Cotton first set foot in Boston cover much the more considerable part of what is termed modern, as contra-distinguished from medieval or ancient history; and hence, though during the latter portion of his days he lived in New England, and here did his life's work, we cannot but feel that our ancestor is of another world than ours. Dating that so-called modern history from the time of Columbus and Luther, — the discovery of America and the Reformation, those two epochal events separated from each other by twenty-five years only, — the occasion we to-day celebrate falls well within the first quarter of the time which has since elapsed. That memorable Diet of Worms which listened to the famous "There I take my stand" of Luther was by a score of years less remote from John Cotton's generation than is the Declaration of the Philadelphia Congress of 1776 from ours. Indeed, the mere mention of an event as having occurred in 1633 carries the imagination back to another, a remote and yet a curiously familiar existence. When John Cotton received his call from this church William Shakespeare had been dead but one year longer than has Alfred Tennyson now;

Gustavus Adolphus had fallen at Lutzen less than eleven months before. Of the classic writings of one of John Cotton's great contemporaries, a younger man than he, the ink of the *Allegro* and the *Penseroso* was hardly dry, for Milton was but twenty-five; Cromwell, a rustic and unknown Huntingdonshire fox-hunting yeoman and squire, was thirty-four. On the continent, the great Galileo, not yet three score and ten, had still nine years of life before him. And Boston! — a germinal spot rather than a town, — the crude settlement called Boston numbered a few hundred people, their scattered dwellings clustering between the two less elevated of its hills, close to their water front. The single public building of the straggling hamlet, — the common meeting-house, with its walls of rude stone and rough-hewn logs, cemented with clay under its roof of thatch, — stood fronting the little market-place; while the home of Governor Winthrop was but a block away, and what we now know as the King's Chapel burying-ground lay in the outskirts of the settlement.

And why was the present day selected for the purpose which brings us here? Listen to this diary record of what took place in that meeting-house of stone and logs and thatch, fronting on the market-place, on the tenth day of October, two hundred and seventy-four years ago. This very church, — the First Church in Boston, — gathered

three years before, was there assembled in full numbers, and in a spirit specially devout. John Winthrop speaks:

“October 10. A fast was kept at Boston, and Mr. Leverett, an ancient, sincere professor, of Mr. Cotton’s congregation in England, was chosen a ruling elder, and Mr. Firmin, a godly man, an apothecary of Sudbury in England, was chosen deacon, by imposition of hands; and Mr. Cotton was then chosen teacher of the congregation of Boston, and ordained by imposition of the hands of the presbytery, in this manner: First, he was chosen by all the congregation, testifying their consent by erection of hands. Then Mr. Wilson, the pastor, demanded of him, if he did accept of that call. He paused, and then spake to this effect: that howsoever he knew himself unworthy and unsufficient for that place; yet, having observed all the passages of God’s providence, (which he reckoned up in particular) in calling him to it, he could not but accept it. Then the pastor and the two elders laid their hands upon his head, and the pastor prayed, and then taking off their hands, laid them on again, and, speaking to him by his name, they did thenceforth design him to the said office, in the name of the Holy Ghost, and did give him the charge of the congregation, and did thereby (as by a sign from God) indue him with the gifts fit for his office; and lastly did bless him. Then the neighboring ministers, which were present, did (at the pastor’s motion) give him the right hand of fellowship, and the pastor made a stipulation between him and the congregation.”

Eleven months ago, when your present pastor formally assumed his functions as the twentieth minister of this ancient Society, the venerable dean* of our present congre-

* The Rev. Edward E. Hale, D.D.

gational body made public announcement, at the close of the exercises, that Mr. Park "having been ordained as a minister of the Congregational Church several years since" was now installed as a minister of the First Church. On the wall above yonder recumbent figure you will notice it inscribed that "ordained immediately on his arrival" as teacher, John Cotton "thereafter ministered as such." The office of teacher has in our church system long since ceased to exist; and with us the title is academic and educational only. It was not so always. In the earlier time, on the contrary, the teacher was in reality associate pastor of the church; an ordained clergyman, his more especial function was to explain doctrinal points, and expound Scripture. John Cotton thus spoke to his people *ex cathedra*. But Cotton, when he first set foot in New England, was already ordained. For twenty years vicar of St. Botolph, as a preacher his English fame had gone far. Yet, historically speaking, the inscription is correct. Cotton was here ordained as minister; not merely installed as teacher. The contemporaneous record I have read so specifically states,* using the word "ordained" and describing the imposition of hands; moreover, the ceremony was characteristic of the man and of the times. It involved, in Cotton's case, a tenet affect-

* Winthrop's "History of New England" (Savage's Ed.), vol. i, p. 136.

ing another religious rite, that of baptism. For it so chanced that Cotton then had an infant son, afterwards known as Seaborn, to whom his wife had given birth during their voyage across the Atlantic; and this son the father had refused to baptize at sea for two reasons: "not for want of fresh water, for he held, sea water would have served: 1, because they had no settled congregation there; 2, because a minister hath no power to give the seals but in his own congregation."* In other words, and the fact is singularly suggestive as to the conscientious exactitude of the Puritan period, John Cotton held that the priestly character ceased with the severance of the pastoral bond, and must be renewed on the acceptance of another call. Nor, until so renewed, could the individual officiate in performing church functions. Hence, the 1633 reordination of this tenth day of October.

Though now, as I in the beginning said, become little more than an historic shadow, — a ghostlike figure of a remote and but dimly remembered past, — the progeny of John Cotton feel that he was a potent spiritual and civic factor during the formative period of what has since become a most prominent world-community, and as such a leading influence in civilization. The greatest of modern naturalists has not hesitated to

* Winthrop's "History of New England" (Savage's Ed.), vol. i, p. 131.

declare in a passage I have had occasion more than once to quote that, looking to the distant future, he did not consider it "an exaggerated view [to say that] all other series of events — as that which resulted in the culture of mind in Greece, and that which resulted in the Empire of Rome — only appear to have purpose and value when viewed in connection with, or rather as subsidiary to, the great stream of Anglo-Saxon emigration to the West."* Just a century after Cotton was ordained as teacher of this First Church in Boston, and so of that nascent community to which Charles Darwin here made reference, Alexander Pope wrote:

" 'Tis education forms the common mind:
Just as the twig is bent the tree's inclined."

The hand of John Cotton bent that twig.

The claim on behalf of John Cotton this day made by us, his descendants, is that to Massachusetts, and through Massachusetts to New England and America, he was what Luther was to Germany, what Calvin was to France and the Low Countries, what Knox was to Scotland, — a great, far-felt, formative influence. The inscription yonder reads that it was he who "gave form and inspiration to the Ecclesiastical Polity known as 'The New England Way.'" And what was that "New England Way"? It was nothing less

* Darwin, "The Descent of Man" (Ed. 1874), vol. ii, pp. 218-219.

than the abolition of caste and the hierarchy, and the introduction of democracy and equality into the church. It was a step, and a long step, in advance. The Presbytery was then swept aside, as Pope and Bishop had been set aside before; and the church took its place in the common, unconsecrated meeting-house as part of the town-meeting. Thence, as night to day, inevitably followed widespread toleration and absolute freedom of religious thought. That the last was ever contemplated by Cotton, his descendants could not, nor do they, claim. Influenced by his age and his environment, he, like Luther and Calvin and Knox, recoiled at the thought of what Roger Williams contended for. The absence of restraint meant in his belief license. But, like those others, he builded more wisely than he knew; and John Cotton was essentially a builder. His was a constructive mind.

Like his great coadjutor, John Winthrop, Cotton was also inherently a tolerant man; though his lot was cast in an intolerant age, nor was he one of those few to whom is given the largest measure of freedom from the influence of environment. He was not in the class of William the Silent; nor was Winthrop: few are in that class. But, none the less, whatever their shortcomings and limitations, John Cotton and John Winthrop stand conspicuously forth as the great typical exponents of the spiritual and civic polity

which is identified with the name of New England. They stood by its cradle; they exemplify its growth. Therefore it is that John Cotton's descendants have deemed it eminently fit and in all respects proper that his memorial should be placed here within that house of worship at whose portal stands the effigy of Winthrop.

True! — when Cotton was ordained and not only for the whole period of that ministry during nearly all of which Winthrop sat as a devout worshiper in Cotton's congregation, but for two full centuries thereafter, the site on which this house stands was a watery waste; a wind-swept region, the home of the sheering gull and the haunt of the water fowl, it was remote from the habitations of men. But, even more for that reason, is it befitting that John Cotton's memorial should be here and not elsewhere, — least of all in that now busy mart where he in life ministered, and which his windows overlooked.* In his day the name, First Church in Boston, applied not at all to the edifice. It desig-

* Cotton's dwelling, which was also the home of Sir Harry Vane during his stay in Boston, stood upon the slope of Beacon Hill on the west side of the lower entrance to what is now Pemberton Square, about on the rear portion of the present site of the Suffolk Savings Bank building. It consequently immediately overlooked what is now Scollay Square, and commanded Court Street and State Street. The site of the present Old State House building was then the open market-place of the town; and the original meeting-house stood on the south side of the market-place, on the site of what is now known as Brazer's Building.

nated no piled-up aggregation of lumber or masonry, but a congregation of men and women. You, constituting what is still this town's First Church, were originally gathered in that portion of what is now Boston, long known as Charlestown; and, since then, during the centuries which have rolled past, you have had no less than five houses of worship, — but in this, the fifth of those houses, as in all the others, you are, as you always were, still the First Church in Boston, — the church of John Winthrop, of John Wilson and of John Cotton. Could it now be asked where his memorial should be placed, who can doubt how John Cotton's shade would answer? — "And Ruth said, whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

And John Winthrop, — his statue stands yonder, under the very eaves of this edifice in which the church, to whose covenant his signature was the first attached, now worships. Of that church he was during life a pillar, — as one of its communicants, constant and devout, John Cotton was his friend, his coadjutor, his mentor and his teacher. Of them also may it not fitly be said as was said of those others of old, — "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided"?

The presence here, then, in bronze and in



THE WINTHROP STATUE.

marble, of their effigies, — the one in life and the other in death, — goes far to make of this edifice the consecrated and innermost shrine sought by that ever-increasing throng of pilgrims which yearly, from far and near, turns to this town of Boston, as the birth-place of the New England Town-meeting and its Congregational Church. This house will be the Holy of Holies in the pilgrim's Jerusalem.

As representatives of the descendants of John Cotton and in the name of those contributing thereto, we, being fully empowered to that end, now transfer to you this effigy and memorial of our ancestor and your great teacher, and, in so doing, place them in the possession and custody of the First Church in Boston for lasting preservation.

VI.

RESPONSE FOR THE CHURCH

BY

CHARLES EDWARDS PARK

THE First Church in Boston has authorized me, sir, to accept at your hands, and in their behalf, the memorial statue of their first teacher, Reverend John Cotton, which you have unveiled and presented to them. My first duty shall be to assure you, and the donors whom you represent, of our heartfelt gratitude for this remarkable gift. And inasmuch as the English language has its limitations, one might with reason be tempted to forego all effort to tell you just to what degree of intensity our gratitude extends, and to be content with repeating the response ascribed by Shakespeare to Don John, when welcomed by Leonato to Messina — “I thank you; I am not of many words, but I thank you.”

And yet it would seem that the exigencies of this present occasion will not permit of dismissing the whole matter with such curt, though genuine, thanks. Apart from our recognition of your great generosity to us, apart from our appreciation of the exquisite

beauty and the artistic value of the marble which you have placed in our church building, your action in erecting a memorial to a man like John Cotton carries to our hearts a significance, and imposes upon us an obligation which, we feel, demand recognition.

Time was, in the days of ancient Greece, when men saw fit to immortalize their fellow-beings on account of their physical beauty, or on account of their athletic prowess. And time was, in the days of medieval Europe, when men saw fit to immortalize their fellow-beings on account of their ambition, however monstrous it may have been, or on account of their military conquests, however unjust they may have been, or on account of their notoriety, however violent and personal it may have been.

But those times are past. Our growing conceptions of human excellence have evolved for us a far higher and worthier criterion of judgment than that of mere physical beauty, or selfish notoriety. With our puritanical notions of what is most worth while in life, we have a way of demanding that the men whom we are to immortalize shall be men, not only of courage and ability, but first of all men of a holy purpose and a God-fearing motive. It is only the men of holy purpose and God-fearing motive whom we consider worthy of such honor. And when we have honored

them, it is their holy purpose and their God-fearing motive that we primarily emphasize. Those qualities in them take precedence over all others.

Therefore, in presenting this church with a memorial to John Cotton you have tacitly borne witness to his holy purpose and his God-fearing motive. And in receiving this gift from you, the First Church in Boston eagerly and humbly acknowledges the obligation which you have placed upon it, — an obligation to count that holy purpose and that God-fearing motive which were so richly manifest in its first teacher, the foremost aim and aspiration of life; an obligation to perpetuate his spirit of noble service; an obligation to strive continually towards his ideal of true manhood.

And so, sir, with the assurance that the presence of John Cotton's memorial in this house of God shall be to us not merely a source of sentimental gratification, not merely a source of historical interest, not merely a source of idle comfort for our sense of tradition, but with the assurance that it shall be to us a constant reminder of our duty as a church of God, and a mute though eloquent witness to the grandeur of the holy purpose and the God-fearing motive in man, — with these assurances, we gratefully accept your gift.



THE BERKELEY STREET CHURCH.

VII.

LIST OF CONTRIBUTORS

Abbott, Mr. Abiel J.	\$10.00
Adams, Mr. Charles Francis	1,000.00
Almy, Mrs. Charles	5.00
Austin, Mrs. James Walker	5.00
Babcock, Dr. George C.	1.00
Beckley, Mr. Chester C.	5.00
Billings, Mrs. Mary P. C. (deceased)	2.50
Blake, Mrs. Mary Lee	100.00
Brigham, Mr. William T.	10.00
Brooks, Rev. John Cotton (deceased)	5.00
Brooks, Mr. Peter C.	1,000.00
Brooks, Mr. Shepherd	1,000.00
Brooks, Mr. William G.	1.00
Brown, Mrs. Leander (Graves)	5.00
Browne, Miss Emily Bramhall	1.00
Browne, Miss Helen Alden	1.00
Browne, Mr. Herbert Wheildon Cotton.	1.00
Browne, Mr. Louis L'Ecluse	1.00
Browne, Mr. Thomas Quincy	1.00
Browne, Mr. Thomas Quincy, Jr.	1.00
Browne, Mr. Walter Hall	1.00
Browne, Mr. William Pritchard	1.00
Burton, Mrs. Alice	2.50
Burton, Mrs. Ward Cotton	5.00
Cabot, Dr. Arthur T.	10.00
Clark, Mrs. Maria P.	2.00
Codman, Mrs. J. M.	50.00
Coe, Dr. Thomas Upham	50.00
Coffin, Mrs. Grace Parkman	10.00
Coolidge, Mrs. Algernon	1.00
Cordner, Mrs. Caroline P.	5.00

Cotton, Mr. Arthur Baxter	\$1.00
Cotton, Mr. Charles E.	10.00
Cotton, Rear-Admiral Charles S., U. S. N., retired	25.00
Cotton, Mr. Clarence Arthur	1.00
Cotton, Miss Elizabeth J.	1.50
Cotton, Mr. E. S.	1.00
Cotton, Miss Grace	5.00
Cotton, Mr. Jared C.	1.00
Cotton, Mr. John	2.00
Cotton, Mr. John A.	10.00
Cotton, Dr. John Storrs	2.00
Cotton, Dr. John T. (deceased)	100.00
Cotton, Dr. Josiah Dexter (deceased)	5.00
Cotton, Miss Mary E.	1.50
Cotton, Mr. Samuel Storrs	5.00
Cotton, Mr. T. E. S.	1.00
Cotton, Mr. Thomas J.	10.00
Cotton, Miss Willia Dawson	2.00
Cotton, Mr. William A.	1.00
Cotton, Mr. William E.	1.00
Cotton, Mr. W. W.	20.00
Cummings, Mrs. Charles K.	1.00
Cummings, Mr. Charles K., Jr.	1.00
Cummings, Miss Ethel	1.00
Cummings, Mr. Francis Hathaway	1.00
Cunningham, Mrs. Edward	2.00
Cunningham, Mrs. Ida Cary	5.00
Cushing, Miss Fannie E.	2.00
Cushing, Mr. Lawrence B.	5.00
Cushing, Miss Margaret W.	5.00
Dale, Mrs. Ellen	5.00
Davis, Mrs. Susan H.	25.00
Draper, Edward L.	5.00
Draper, Miss Sarah M.	1.00
Emerson, Dr. Edward W.	5.00
Ernst, Mrs. Ellen L.	20.00
Everett, Dr. William	1.00
Fitzgerald, Mrs. James R.	10.00
Folsom, Mrs. Catherine Abbott	1.00
Forbes, Mrs. Edward W.	5.00

COTTON MEMORIAL

59

Frothingham, Rev. Paul R.	\$25.00
Goodell, Mr. George F.	1.00
Graves, Mr. Edward Pike	5.00
Gray, Miss Ellen	500.00
Gray, Miss Harriet	10.00
Gray, Mr. John C.	50.00
Gray, Miss Mary C.	10.00
Gray, Mr. Morris	10.00
Gray, Mr. Russell	5.00
Grier, Mr. Carlton A.	1.00
Guild, Mrs. Annie Frothingham	5.00
Haskell, Dr. W. A.	2.00
Haskell, Miss Helen Parkhurst	2.00
Haskell, Mr. John Abraham	2.00
Haskell, Miss Lucy	2.00
Haskell, Mr. Norman Abraham	2.00
Hayden, Mrs. Ellen F.	1.00
Heath, Miss Dorothea	1.00
Heath, Mr. Reginald Cary	2.00
Higginson, Mr. Frank L.	500.00
Higginson, Mr. Henry L., Jr.	5.00
Higginson, Mr. James J.	50.00
Hobart, Mrs. Henry K.	1.00
Hunt, Mrs. Alice Browne	1.00
Hutchins, Mrs. Elizabeth Browne	1.00
Jackson, Mr. Charles C.	5.00
Jackson, Miss Marion C.	1.00
Jones, Miss Jennie E.	1.00
Jones, Mr. Peter C.	500.00
Kenrick, Mr. John A.	1.00
Kimball, Mrs. Thatcher R.	1.00
Latimer, Mrs. Clark	3.00
Lee, Mr. Joseph	10.00
Lowell, Mr. Forrest S.	1.00
Lowell, Mr. Francis C.	10.00
Lowell, Mrs. Georgiana	15.00
Lowell, Mr. James H.	1.00
Minot, Miss Elizabeth C.	5.00
Minot, Miss Harriet	5.00
Minot, Miss Mary	5.00

Morse, Miss Frances R.	\$5.00
Morse, Dr. Henry Lee	2.00
Morse, Mr. John T., Jr.	25.00
Morse, Mrs. Samuel T.	5.00
Paine, Mr. Alfred White	2.00
Paine, Gen. Charles J.	100.00
Paine, Mr. Charles J., Jr.	1.00
Paine, Miss Dorothy	1.00
Paine, Miss Ethel L.	2.00
Paine, Mr. Francis Cabot	1.00
Paine, Miss Georgiana	1.00
Paine, Rev. George L.	5.00
Paine, Mr. George Lyman, Jr.	2.00
Paine, Miss Helen Sumner	1.00
Paine, Mr. John Bryant	1.00
Paine, Mr. John Bryant, Jr.	1.00
Paine, Miss Julia B.	1.00
Paine, Miss Louise Carolyn	1.00
Paine, Miss Marianne	50.00
Paine, Hon. Robert Treat	50.00
Paine, Mr. Robert Treat, Jr.	1.00
Paine, Mr. Robert Treat, 3d	1.00
Paine, Miss Sarah C.	50.00
Park, Rev. Charles E.	2.00
Partridge, Dr. Edward L.	5.00
Perry, Mrs. Charles F. Graves	5.00
Perry, Mrs. Edward Hale	5.00
Perry, Mr. Gardner Browne	5.00
Perry, Mr. William Graves	5.00
Playfair, Edith, Lady	25.00
Putnam, Mr. Charles Pickering	2.00
Putnam, Mr. Charles Washburn	1.00
Putnam, Miss Elizabeth Cabot	2.00
Putnam, Miss Elizabeth Cabot, the younger,	1.00
Putnam, Miss Frances Cabot	1.00
Putnam, Mr. James Jackson	2.00
Putnam, Mr. James Jackson, Jr.	1.00
Putnam, Miss Louisa Higginson	1.00
Putnam, Miss Marion Cabot	1.00
Putnam, Miss Martha	1.00

COTTON MEMORIAL

61

Putnam, Mr. Tracy Jackson	\$1.00
Quincy, Mrs. Mary Adams	20.00
Richardson, Mrs. Henry Hyslop	5.00
Richardson, Mrs. James B.	5.00
Russell, Mrs. Louisa A.	25.00
Saltonstall, Mr. Leverett	100.00
Sargent, Prof. Charles Sprague	25.00
Shattuck, Mrs. F. C.	25.00
Sohier, Miss Elizabeth P.	5.00
Sohier, Mr. Wm. D.	5.00
Storer, Miss Edith	1.00
Storer, Miss Emily L.	1.00
Storer, Mrs. John H.	1.00
Storer, Mr. J. Humphreys, Jr.	1.00
Storer, Miss Lydia Lyman	1.00
Storer, Mr. Robert Treat Paine	1.00
Storer, Mr. Theodore Lyman	1.00
Storrow, Mr. Charles	10.00
Thayer, Mr. Bayard	350.00
Thayer, Mr. E. Van R. (deceased) . . .	350.00
Thayer, Mr. John E.	1,000.00
Thayer, Miss Katherine T.	5.00
Thayer, Mr. Nathaniel	350.00
Toppan, Miss Sarah M.	25.00
Ware, Miss Mary Lee	4.00
Williams, Miss Alice Cary	1.00
Williams, Mr. Edward Cary	1.00
Williams, Mrs. Harold	1.00
Williams, Mr. Harold, Jr.	1.00
Williams, Mr. Malcolm Cary	1.00
Winsor, Mr. Charles Paine	1.00
Winsor, Miss Dorothy	1.00
Winsor, Mrs. Frederick	1.00
Winsor, Mr. Frederick, Jr.	1.00
Winsor, Mr. John Bryant	1.00
Winsor, Miss Theresa	1.00
Woodman, Mrs. Frank K.	25.00

 \$8,085.00

IN connection with the foregoing statements relating to the present memorial the following inscription from the memorial brass placed on the wall of the Southwest Chapel of St. Botolph Church, in 1855, by descendants of Cotton and others, will not be uninteresting. The inscription was prepared by Edward Everett, whose wife was a Cotton descendant. A list of contributors to this 1855 memorial is also appended. Those in the list marked with a star are descendants from John Cotton. Those marked with two stars are husbands of wives so descended.



THE ST. BOTOLPH MEMORIAL.

In perpetuam Johannis Cottoni memoriam,
 Hujus ecclesiæ multos per annos
 Regnantibus Jacobo et Carolo Vicarii,
 Gravis, deserti, docti, laboriosi.
 Dein propter res sacras in patria misere turbatas,
 Novis sedibus in novo orbe quæsitis,
 Ecclesiæ primariæ Bostoniæ Nov-Anglorum
 Nomen hoc venerabile
 In Cottoni honorem deducentis,
 Usque ad finem vitæ summa laude
 Summaque in rebus tam humanis quam divinis
 auctoritate
 Pastoris et doctoris.
 Annis ccxxv. post migrationem ejus peractis,
 Prognati ejus civesque Bostoniensis Americani
 A fratribus Anglicis ad hoc pium munus provocati,
 Ne viri eximii nomen
 Utriusque orbis desiderii et decoris
 Diutius a templo nobili exularet,
 In quo per tot annos oracula divina
 Diligenter docte sancteque enuntiavisset,
 Hoc sacellum restaurandum et hanc tabulam ponendam
 Anno salutis recuperatæ MDCCCLV.
 Libenter grate curaverunt.

TRANSLATION. — In perpetual remembrance of John Cotton, who during the reigns of James and Charles was for many years a grave, skilful, learned, and laborious vicar of this church. Afterwards, on account of unhappily troubled state of sacred affairs in his own country, he sought a new settlement in a new world, and remained even to the end of his life a pastor and teacher of the greatest reputation and of the greatest authority in the First Church of Boston in New England, which receives this venerable name in honor of Cotton. Two hundred and twenty-five years having passed away since his migration, his descendants and the American citizens of Boston were invited to this pious work by their English brethren, in order that the name of an illustrious man, the love and honor of both worlds, might not any longer be banished from that noble temple in which he diligently, learnedly, and sacredly expounded the divine oracles for so many years; and they have willingly and gratuitously caused this shrine to be restored, and this tablet to be erected, in the year of our recovered salvation, 1855.

LIST OF THE SUBSCRIBERS.

Those marked with star are descendants from Cotton;
marked with two stars, are husbands of wives descended.

**Charles Francis Adams	\$100.00
William Turrell Andrews	50.00
Nathan Appleton	100.00
William Appleton	100.00
George Bancroft	50.00
Martin Brimmer	100.00
*Edward Brooks	100.00
*Gorham Brooks	100.00
*Sidney Brooks	100.00
*Peter Chardon Brooks	100.00
John P. Cushing	100.00
**Edward Everett	100.00
**Nathaniel Langdon Frothingham	100.00
*John Chipman Gray	50.00
Abbott Lawrence	100.00
John Amory Lowell	50.00
Jonathan Phillips	100.00
William Hickling Prescott	50.00
David Sears	100.00
Nathaniel Bradstreet Shurtleff	50.00
Jared Sparks	50.00
*John Eliot Thayer	250.00
Frederic Tudor	100.00
John Collins Warren	50.00
	<u>\$2,150.00</u>

	£	s.	d.
\$2,150, which realized in exchange on			
England (including interest)	453	2	4
George Peabody & Co.	100	0	0
Joshua Bates	100	0	0
Russell Sturges	20	0	0
	<u>£673</u>	<u>2</u>	<u>4</u>

JOHN COTTON

1585 – 1633 – 1652 – 1907

Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: April 2006

PreservationTechnologies

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 017 528 503 9

